

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. IV.—NO. 51.

ONEIDA, N. Y., DECEMBER 18, 1879.

\$2.00 per year in Advance.
Single copies Five Cents.

AMERICAN SOCIALIST.

Published every Thursday.

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SUBSCRIPTION PRICE.

One Year, \$2.00; Six Months, \$1.00.
Postage Free to Subscribers in the United States.
One Year to England, France, or Germany, postage included, \$3.00.

MESSRS. TRUBNER & COMPANY, Booksellers, 57 & 59 Ludgate Hill, London, England, are our Agents.

Subscribers are specially requested to plainly write their names and post-office address, including town, county and State.

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Single insertion, ten cents per line, Nonpareil scale; ten words averaging a line, and twelve lines an inch. Reduction for subsequent insertions. Send for special rates.

WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

PUBLISHERS' CAVEAT.

THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

A similar disclaimer of responsibility for advertisements is also hereby notified to all readers. We shall print only such as seem to us honest; and all we mean by that act is that it will be safe to read them; but when you come to business with the advertisers, you must act on your own responsibility.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

England supports over 700,000 paupers, an increase of 50,000 in one year.

The *National Citizen and Ballot-Box*, in noticing the suspension of the AMERICAN SOCIALIST, has this good word for our cause: "However much people may object to the word 'Community' or to communal life, it is easy to see that Coöperation is the coming millennium of the laboring classes. It not only protects them and lessens labor, but it puts money in their pockets.

The *New York Tribune* called attention some time ago to the result of Trade-Union action in America in limiting the number of apprentices in many skilled trades, and said: "Last week one steamer brought thirty skilled engineers to Philadelphia. There is not a shop nor foundry in that great manufacturing center in which the skilled workmen are not largely foreigners. Meanwhile, American young men starve by thousands as clerks, salesmen, incompetent doctors, or briefless lawyers."

The Miller Colony from Minnesota in Northern Florida failed—so *The Florida New Yorker* says—because care was not taken in selecting land. Part of the colony returned North, and part went farther South. The latter are now doing well. Several colonies have had a like experience. It is claimed that Northern Florida is being unduly advertised, and that, as a rule, the southern part of the State is the better for immigrants. Inconsiderate statements by interested parties lead to most of the woes of colonization, and in every case a representative should be sent on ahead to verify the reports.—*Land and Home*.

Senator Hoar of Massachusetts has introduced a bill providing for the establishment of a National Labor Commission consisting of five persons, to be appointed by the President and hold office for two years; their duty being "to inquire and report as to the extent in which machinery and labor-saving processes have entered into the production and distribution of the products in general use and consumption among the people to the displacement of manual labor; also whether any causes are in operation to bring about the ownership and cultivation of land in large tracts, instead of small farms and homesteads; also as to the conditions of the persons employed in agricultural, mechanical, manufacturing and mining labor in this country, and especially whether any causes are at work to change for better or worse the condition of such persons, their hours of labor, the education of their children, and the proportion received by them of the profits of the occupations in which they are engaged. Section 2 provides that said commission may recommend such measures as may seem to them appropriate in connection with their report, and may employ a secretary and three clerks."

Hon. Carroll D. Wright of Massachusetts is delivering a series of lectures on the Labor Question. His third lecture was specially devoted to the "Fallacy of Communism as Shown by History;" but, Communists as we are, we must give him the credit of bringing out pretty clearly the distinction between political and religious Communism. "Political Communism," he said, "is born of the pernicious sentiment that the world owes every man a living. Religious Communism is born of the principle which underlies the injunction, 'Bear ye one another's burdens.' The first is that which seeks to hold all property in common, to wrest from skill, toil and thrift the products of skill, toil and thrift, and share equally with those who are unskillful, indolent and unthrifty. This kind of Communism is in itself destructive in the State. The second is that which seeks the greatest good of the greatest number by Christian coöperation, protection, love, which is the embodiment of the divine rule, 'Love your neighbor as yourself.' This is, in itself, constructive in the State, and means our growth, our civilization, our Christianity. In the modern sense, Communism means the destruction of labor, for it robs it of all motive and incentive and of all results; in fact, it dehumanizes the race." In speaking of American Communism, in contrast with the French variety, he said: "It came with Robert Owen, a wealthy English manufacturer, in 1823, when he founded, at his own expense, a Communist society in New Harmony, Ind. There are not less than 72 Communes in the United States at present, numbering over 5,000 persons, and possessing a capital of over \$12,000,000. They all have as their bond of union some form of religious belief, and their members are usually Christians. They all believe in owning property in common, and some in the community of wives, although the

Shakers are celibates in principle. They have all been founded to remedy the wrongs of society, and, while they have flourished in a material point of view, it is because the world is not communistic, and they traffic with the world. These American experiments have been peaceful, and have done no perceptible harm. The members are working out a problem, the solution of which must be looked for by all honest-minded men—How can poverty be removed?"

FROM MILL TO PRAIRIE.

BY SARA BRASHAN.

VII.

THE EFFECTS OF MOUNTAIN AIR.

I became the dairy-maid. A gentle old lady, Mrs. Sally Thompson, had the task of instructing me in my duties. She gradually imparted to me a vast store of knowledge in regard to butter and cream and curds. Every day I strained the milk, skimmed the previous settings, washed the pails and pans, helped churn, and did a variety of things. Mr. Burton had sent on from Illinois some cows of improved breeds, and they gave a large amount of milk. At first I found it rather hard work in the dairy. Every night found me tired and sleepy. But as I became accustomed to it, and gained strength, it seemed easier and easier. After the first month I began to grow fleshy. My cheeks became full and red, and I felt like a new being. Nothing fatigued me then. As I looked at my reflection in the mirror over my bureau—our goods had now arrived and I had a mirror once more—I hardly recognized myself, I was so plump. I had a splendid appetite and had to keep altering my dresses to make them large enough. Part of this improvement was due to the mental exhilaration caused by my escape from the noisy, dusty cotton-mill, but more, perhaps, to the bracing mountain air I now breathed.

Everything went well in the new Community. Mr. Burton kept impressing on our minds the objects for which we had assembled. His motto was, *Improvement*. He had some books in his trunk, and we started, soon after our arrival, an after-supper class in history. We adopted the system of mutual criticism practiced at Manor Dale, and gradually an enthusiasm for improvement took possession of us.

We tried, also, to have our pleasures in common as much as possible. Sunday afternoons, when the weather was pleasant, we all took long walks together, first in one direction, then in another. Pony-rides became fashionable. We had some splendid little Indian ponies, tough and tireless. The men had broken them to the saddle. We girls all learned to ride. Julia Burton was the most daring creature I ever saw. She had a spotted mustang which could outrun everything on the place, and she would ride him at a reckless pace. I was more timid, but made some progress. The boys were almost wild with delight in these pony-rides. They fairly worshiped Mr. Buckstone, who could do feats of horsemanship such as I never saw before.

As the summer wore away our new house approached completion, and in the first ripe days of autumn we moved into it. That made us all happy. We had a grand supper in honor of the event, with toasts and speeches. The old shanty was then taken down and the material used to make a barn. We had got along tolerably well in it, but there were some very trying things about it. It sometimes happened that one of us would get irritated at others about some little thing and have angry spats; but a good-natured peacemaker was sure to arise and restore harmony. In the new house we were at once freed from a good many of these causes of irritation, and great was our rejoicing. As soon as we were fairly settled, we had up the subject of education in one of our evening meetings. It was necessary to organize a home-school for the youngsters of our family, and some of the older folks advocated the formation of additional classes for pursuing various studies.

Soon after I was installed as dairy-maid it happened that the duty of chief herdsman was assigned to Mr. George Buckstone. He and a few others did all the milking, night and morning, and Mr. Buckstone soon

adopted the practice of bringing the water and doing the heaviest lifting for me. He was so strong and good-natured, and had such a pleasant voice, that I quite liked his company and assistance; but I never dreamed of loving him. He used bad grammar, and was not at all the educated, refined sort of man I had held up as my ideal. But his physique was fairly fascinating, and in manner he had a bluff heartiness which won confidence. By daily association over the milk-pails we gradually became quite at home in each other's society. A kind of brother-and-sister relation sprang up. When the pony-rides came into vogue it was the most natural thing in the world that he should offer to teach me to ride. At any rate, he did so, and I gladly accepted. He helped me to mount, and led the pony until I became a little accustomed to it. He was so strong and could ride so well that I felt perfectly safe with him. He helped the other girls in the same way, and was not specially attentive to me. There was nothing sentimental in our relation at that time. We were very good friends, nothing more. In fact, I did not look upon him quite as I did upon the other Community men, because when I had first seen him he was not a member, but only a hired man. He was hunting through those regions when Mr. Burton saw him and engaged him to work on the new place for a year. But he had proved so pleasant and useful an acquisition that when he applied for membership it was granted readily.

Just after we moved into the new house we had what we called a "round of criticism;" that is, we all agreed to offer ourselves in turn for criticism by the others. Mr. Buckstone took his turn like the rest, after several others had had a benefit. It was his first criticism, and he took it rather hardly. He was one of those characters whose faults are on the surface, apparent to every one. It was therefore easy to criticise him. Several of our members had become rather sharp critics by the practice they had had, and they did not spare poor Mr. Buckstone. Mr. Burton kindly exhorted him to cultivate his mind by reading, study and sober reflection. Mr. Fleming went farther than this and bluntly censured him for being ignorant and coarse. Mr. Fleming was not himself a college-bred man, but he had a little smattering of law, and had once served as justice of the peace. I could not help feeling that he was unnecessarily severe on Mr. Buckstone for a man of his attainments. Mrs. Fleming was also severe on him. She criticised him for being vain of his good looks and for general superficiality of character. Some other unpleasant things were said. On the contrary, he was heartily commended by many of us for his readiness to serve others and for faithfulness in details. It was thought that he had a good heart, and that the Community would be a good school for him.

When Mr. Buckstone came to the milk-house the next morning after his criticism, I saw in a moment that something was going wrong with him. He was very sober and went about his work in anything but his usual cheerful way. I at once suspected that some expressions in his criticism had offended him. The silence became oppressive to me, and I finally resolved to speak to him.

"Mr. Buckstone, I am afraid you do not feel quite well," I said.

"I'm well enough in body," he replied; "there's never anything the matter with that. But some of the things they said about me last night hurt me awfully. I'm afraid I can't stay here, after all."

"What!" I said in surprise, "you surely do not think of leaving us?"

"I do think of it, though," he answered. "I don't believe I can stand it here. I thought I had found a good place, where I could settle down and stop roving. I liked the folks here first-rate, but I guess I had better move on now."

There was a sadness in his voice which I had never heard before. I felt deeply moved. The idea of his leaving was quite a shock to me. I found I was quite attached to him.

"Won't you tell me what it was that hurt your feelings so?" I asked. "Was it what Mr. and Mrs. Fleming said?"

"That's just it," he answered. "I haven't much book learning, that's true; and I have felt bad about it many a time. I have meant to take hold and learn whenever I got a good chance. But somehow what they said last night sounded as if they were kind of sneering at me because I don't know more. I can't stand that, anyhow."

"I see what you mean," I said. "I did not quite like the way Mr. Fleming and his wife spoke, but I do believe they meant well. Pray, Mr. Buckstone, do not

take offense at it, and do not think of leaving us. We all know you have a good heart; they said so last night; and we are going to have classes and studies which will be just the thing for you."

"I know it," he answered, "but I shall always think now that secretly I am despised for an ignorant fellow, and that kind of feeling I can't stand."

"Do not say so, please do not say so," I exclaimed. "Some of us will help you in the classes all we can. I am sure you will soon feel encouraged if you try it."

"I know I am ignorant, as they said," he replied. "I have had to take care of myself ever since I was a little boy, like your brother Fred. My father and mother both died, and I was left among strangers. If they had lived I should have been a different man."

His lips trembled as he said this. I felt my eyes fill with tears as I looked at him. He had always seemed so strong and complete in himself that the sight of his weakness affected me deeply. I turned away to hide my feelings. Suddenly he exclaimed:

"Miss Brashan, I don't believe you will despise me, will you? I know how kind you are, and I don't believe you would say such harsh things of me."

"No, indeed," I answered, "and I am sure no one despises you. Pray, do not leave us, Mr. Buckstone. Everything will come out right if we are patient."

"Well, I won't," he said. "I'll try it a spell longer. Mebbe I'll get over this. At any rate, I oughtn't to be afraid to hear the truth about myself. If everybody was like you I wouldn't mind it."

He took hold of my hand as he said this and began doubling up my fingers one by one. I felt my heart warm with a purpose to assist and encourage him all I could.

(To be Continued.)

COMMUNITY CONTRACTS.

IX.

Another case arising upon the covenant of the Shakers was decided a few years since by the Supreme Court of Massachusetts, and is reported in the 118 Mass. Rep., p. 78, as "*Grosvenor vs. United Society of Believers*." The facts were as follows:

The plaintiffs, two sisters named Grosvenor, in May, 1819, being then eight and six years of age respectively, went with their father, mother, and two brothers, to live in a Shaker Society; and in 1834, both being then over twenty-one years of age, signed the Shaker covenant or constitution, and thereby became covenant members of the Society and entitled to the rights and subject to the obligations set forth in such covenant. By this covenant, as in the cases in Maine and Kentucky, before cited, all property is held in common; all members are entitled as such to equal participation in the common benefits of the common property; and all agree that in no case will they ask any account of property, interest, labor or service, nor will they bring any charge of debt or damage, nor hold any claim or demand whatever against the Society, its officers or members, on account of any property given or services rendered. Provision is made for expulsion for non-conformity to the principles and rules of the Society, the power to be exercised by the ministry and elders.

From the time of signing this covenant until 1865 these sisters were members, living with the Society, and performing the labor required of them and customary in the organization. They were then charged by the ministry and elders with entertaining opinions and promulgating doctrines at variance with the established belief and subversive of the organization. They denied this, and insisted that they were in conformity with the religious faith of the Society, and, persisting in their views, were expelled. They admitted on the trial that they were expelled for such alleged non-conformity, denying, however, that they were in fact not in conformity, and offering to prove what their opinions and doctrines were, and that they were in fact in strict conformity to the established faith; and thus that their expulsion was wrongful. But the evidence offered for such purpose was rejected by the court.

The case was twice heard by different judges. On production of the covenant, the plaintiffs on the first hearing were non-suited; that is, the judge held that upon such a covenant such parties had no cause of action either for services rendered, or for damages for expulsion, or for a constrained withdrawal in case of dissent. For reasons not necessary to be here stated the case was reheard, and the judge before whom it came held that under their covenantal agreement the plaintiffs had no case, and directed the jury to find a formal verdict for the Society. Exceptions were taken by the

plaintiffs, and the case went before the full bench of the court on questions of law.

The decision of the court upon the questions of law is as follows:

"In each of these cases, the plaintiff, after arriving at full age, signed the instrument styled 'Covenant or Constitution,' by which the 'United Society of Believers' were bound together as one body in all their religious, social and pecuniary interests. Her rights must therefore be determined by the provisions of that instrument.

"1. She cannot recover for her services, either upon the written agreement or upon an implied assumpsit; because all such right is expressly and explicitly renounced.

"2. She cannot recover for the expenses of her support since her separation from the Community; because, whatever support she was entitled to receive under the 'covenant,' she was to enjoy as a member of the Church so constituted, with the others, 'according to their several needs and circumstances,' and only 'while standing in Gospel union and maintaining the principles of this covenant.' It is not an absolute right of support, but a qualified and peculiar one; the extent and manner of which can be measured and determined only by the constituted authorities of the organization thus created.

"3. She is not entitled to recover damages for her expulsion from the Church or Society. By the 'covenant,' the members agree to 'receive and acknowledge as our elders in the Gospel those members in the Church who are or may be chosen and appointed for the time being to that office and calling,' and to 'conform and subject ourselves to the known and established faith and principles of our Community, and to the counsels and directions of the elders.' It is also 'stipulated and agreed that the benefits, privileges and enjoyments secured by this covenant to the members of the Church shall not be considered as extending to any person who shall refuse to comply with the conditions of this association, or who shall refuse to submit to the admonition and discipline of the constituted authority of the Church;' 'of which refusal or non-compliance the leading authority acknowledged in the first article of this covenant shall be the proper and constitutional judges.' The leading authority, just referred to, we understand to be the ministers and elders of this Society, who are constituted the 'primary authority' therein; and not the ministry of the general Community composed of the several Societies, or the 'parental authority' in the first-established ministry at New Lebanon.

"The plaintiff has been found and declared by this authority to be not in conformity with the principles of the Society; and, upon being warned thereof, refused to submit to the admonition. She was excluded for refusing to 'conform and subject' herself 'to the counsels and directions of the elders;' and, still persisting in and adhering to the objectionable opinions and doctrines, she proposes to try here the question whether they are in reality inconsistent with the established belief of the Society. We have no standard by which to try that question. By her agreement it must be submitted solely and exclusively to the ministers and elders, who are, by that instrument, made the 'proper and constitutional judges' of her compliance or non-compliance with the conditions of the Association.

This decision is interesting to all Communists; for, in addition to the principles of law laid down in other cases sustaining the validity of Community contracts, the additional point is established by it, that where, by such contract, continuance in the enjoyment of the rights and benefits of membership in the Community is to be determined in some prescribed mode and by some constituted authority in the Society, the decision of such authority is final, and the rightfulness or wrongfulness of an expulsion by such authority will not be adjudicated by the courts. The parties to the contract form and choose their own tribunal for the decision of such questions, and by its decisions they are bound.

This case has been somewhat criticised, and it has been said that it ought to be well understood whether those joining Communities are liable to lose their property or the results of a life's labor simply because of a change in religious belief.

Very true; it is important to know if, where a Community is formed holding a certain religious faith, members who are found by the Community or its constituted authorities to be not in conformity to such faith may be expelled, without any right on their part to any of the Community property or to any pay for services rendered in the Community, even though those services be lifelong. But, as we have seen, it has been so decided over and over again by the courts of this country in cases where members have voluntarily, for any cause, withdrawn from Community membership. Any man or woman, competent in law to make a contract, may make such agreement, not contrary to public policy or good morals, as he or she pleases, with any number of other men and women to live in communal relations and hold their property in common, with only a right remaining in the individual to the use of the property for such support, education, etc., etc., as may be agreed upon. In short, they may make for themselves a common home, and while they are in it they have a right to enjoy it with all its privileges and advantages, but when they go from it or are expelled from it under such regulations as they may have adopted, they must leave that home unimpaired by any exactions for property contributed or services rendered. The transaction of joining a Community, so far as this point is concerned, is a mere matter of bargain and sale. The individual simply agrees to dispose of his property and to contribute his labor for

life to help make a home for himself and those with whom he unites, for the consideration of having that home with its advantages, real or supposed. When he is separated from that home, either by his sole act or by that of others in expelling him under the rules adopted, his right to the home ceases, and he can have no right to anything else, under his agreement. Hence, the query, "whether those joining Communities are liable to lose their property or the results of a life's labor simply because of a change in religious belief," is wholly inadmissible and out of place. Those joining Communities lose their property when they join, or they sell or dispose of it for the privilege of joining; they dispose of their life's labor at the same time in advance, giving both property and services for a share in the common home, to be possessed and enjoyed on one condition only, namely, their living in it and laboring for it. Separated from it, they cannot fulfill that condition, and it is not easy to see how having renounced it they can claim to have what they gave for it restored. After having joined a Community they have no property to lose, and the result of their life's labor they receive from day to day, in having a Communal home.

And it is plain that on no other principle can a Community be sustained as a permanent institution. After such social organization has existed for one or more generations its membership will consist of all classes and ages; there will be a large proportion of children, aged persons and invalids; persons unable from various causes to care for themselves; and one of the principal objects of Community life is to secure reliable insurance against orphanage, old age and invalidism; and experience has shown that the able-bodied are most likely to become factious and dissentient, and a few such persons would have it in their power to greatly weaken and embarrass, if not to destroy, the most successful Community, were it admitted that they could at pleasure rescind their contract and take from the Community property contributed, or money under the guise of wages earned. This legal principle then rests on high moral ground. After having agreed with others to unite in establishing a common home, which shall furnish a mutual guarantee of permanency of support and protection against the many changes and vicissitudes of life, the simplest idea of justice would seem to deny to any one the right or power to rend or impair it in any such way. If one finds it necessary to abandon such home himself, he should leave it intact to those to whom he has promised to guarantee it; for that is the essence of Communism, a promise and pledge to make for each other a better, a mutual and a permanent home. And to make it successful that devotion is required which is implied in the legal principle under discussion, namely, that which calls on men to give up all for the object in view, reserving no right of resumption of what is given in case of looking back after putting hand to the plow.

It may be easy to accept this when applied to the cases of those who voluntarily withdraw from a Community, and yet question it when applied to those who are expelled, as the Grosvenor sisters were, for a change in religious belief. But if a Community is established, wholly or in part, upon the basis of a certain religious belief, that belief becomes a part of the contract or covenant between the members, and in fact a part of the Home, just as much as conduct would be in case they had agreed upon a certain standard of purity of life; and in either case he who changes his belief or life withdraws from the organization and abandons the Home, just as really and effectually as he can, though he may remain within its outward walls; and the expulsion for non-conformity is only causing one to do with his body what he has already done in spirit. Legal decisions like these do nothing more than refuse to sustain those who, joining a Community, act in bad faith toward those with whom they have united. J. W. T.

THE PLODDER WINS.

A renowned explorer of this moral world of ours practically demonstrated, many long centuries ago, that there is no "royal road to heaven," or even to a social paradise on earth, as many have dreamed and more have desired. The simple truth is, that the world's greatest thinkers, workers, scientists, artists and educators are, one and all, plodders of the most persevering sort. The discoverer of the lifting power of steam was a born plodder. Our own Prof. Morse was a wonderful plodder, possessing untiring patience, or he could never have conquered the "electric" nag and made her work so kindly in the harness of utility, gathering all the nations of the earth within speaking distance of one another—a token, truly, of the future universal brotherhood of the race. And so one might go on naming scores

and hundreds of plodders to whom the world are indebted for countless blessings.

The genuine plodder is one who has counted the cost of winning the race, and who believes in the paradox "that the race is not to the swift, nor the battle to the strong, nor riches to men of understanding."

But to bring the work of plodders a little nearer home, we discover, in reviewing the history of Socialistic and Communistic Associations in this country, that the successful ones were founded and are still carried on by "plodders"—men and women whose tread may be slow and somewhat heavy, but firm, and surely planted as they progress. While the unsuccessful ones have gone down in consequence of the very large preponderance of mere passengers, instead of working "tars" who cling to the ship as long as she floats and then find another.

A genuine plodder does not know the meaning of the word *fail*. He grapples with all obstructions that lie in his path with the coolness of one born to conquer. It matters little as to his surroundings. He will plod and plod, be his circumstances what they may.

Plodders of the progressive kind, though far from being visionaries, are yet far-sighted; and they see that the partition walls, heretofore regarded as very formidable, between the numerous fields of progressive workers in arts, in sciences, in religion, in philosophy, and in sociology, are crumbling away, and must ere long altogether disappear; and that all who sincerely strive for the progress of mankind must come together, and march forward with united step toward that glorious day when the greatest of the world's plodders and explorers, Christ, shall consummate his work of bringing earth and heaven together, and make one family of all kindreds and nations of the earth. G. C.

COMMUNISM OF BROTHERS.

In a former paper I gave a short account of some of the experiences of the two eldest sons of Benjamin Wellington of Lexington, Mass. They married sisters, and, though having separate farms and dwellings, they managed all their affairs on the principle of fraternal coöperation. The great advantage they were to each other was apparent to all their friends. Ten years after, two younger brothers united their slender means and purchased a fine farm in the eastern part of Medford. Most of the amount to be paid was covered by mortgage, and only with the assistance of friends were they able to start with fair promise of ultimate success. They were prepared for the most persevering industry and rigid economy. A generous-minded sister, in full sympathy with their purpose, assumed the care of the household and faithfully served them.

They were not long in demonstrating that their ideal might be realized. Under the persistent care of the elder brother—who managed at home while the younger went daily to the city with their team heavily laden from their large wood-lot, and returned with the means of enriching their land—the central acres soon smiled with a promise that justified his marriage to a lady whose fitness for the situation he had had opportunity to know, and who proved fully equal to the varied and great responsibilities of after-life.

As might have been expected, the younger brother, who had warmly favored the marriage that added so much to the comfort and happiness of all, soon felt that surely "It is not good for man to live alone," and married a sister of his brother's wife.

I need not say that harmony, contentment, love, energy and economy resulted from both unions, and from their joint occupation of the same dwelling, which was not spacious, and certainly not blessed "with all modern conveniences." All this and much more will be made certain to the reader when he learns that for twenty-seven years but one purse was needed for the joint-earnings of the two families.

But some may suppose this harmony was because they thought alike in ALL things. By no means. The elder brother, dissatisfied with the creeds of the churches in the town, became a leader in an effort to establish a society of Universalists, and its success was largely due to his pecuniary contributions; and I question whether to this day the younger brother knows the amount contributed. I could give other evidences of the individuality of each, but it never overshadowed fraternal love and confidence. Nor was the harmony disturbed by an unequal number of children, nor by the children themselves, some of whom were married when it was not easy to tell which mother was most pleased, while the uncle was quite as demonstrative as the father.

The generous emotions cultivated by such a life were felt on every hand, and the parties were respected as trust-

worthy in all dealings, and always known to be ready to favor any movement promising to promote the public welfare. The eldest brother was the first to move for the improvement of public schools in the town, and it is not too much to say that none did more for this object than he. When the Boston and Maine Railroad was to be laid to the present depot in Boston it was necessary to cross their farm, and when asked the amount of their claim for damage they answered, "Just what the land actually taken is worth for tillage." And when a branch was laid out to Medford they gave the land for more than one-fourth of a mile. I mention these things, because I believe their Communistic life favored the development of such traits of character as lead to benevolent action.

Perhaps, also, it exerted a good influence on physical health, for to-day the younger brother survives at the age of ninety-three, with less infirmity than oppresses many at fifty. At the recent election he cast his vote for the seventy-second time (as he thinks), having no recollection of ever being absent from the polls since his first vote at the age of twenty-one.

After the families increased so that they must have more room, it was deemed advisable to divide the farm and erect two houses. But the fraternal spirit was too firmly rooted to be killed out by the separation. The same regard for each other's interests characterizes all the branches of each family, and in one of their houses three generations now cheer one another in the daily walk of life.

When I think of the families scattered over our country with dear ones in half a dozen States, of mothers watching for the mail anxious for one word from distant children, I wonder that more do not realize how much more they could have if they worked together for the common good; and when I dwell on a case like this, and see the economy and business advantage resulting from unity of purpose and of effort, I can but pray God to pour out his Spirit till everywhere men may be forced to say, "See how these Christians love one another." O. H. W.

Boston, Dec. 8, 1879.

IS IT MEDIUMISTIC?

EDITORS AMERICAN SOCIALIST:—As you have given more or less space to the discussion of Spiritualism, permit me to put in a word on a branch of the subject that has hardly received the attention that it merits.

Paul evidently claimed for Christianity a *mediumistic character*. In quite an important sense he was a spiritualist of a most pronounced type. That is, he claimed to be a medium, and to act under the control of a man who formerly lived in the flesh. He, however, claimed for the control of which he was the medium an altogether higher character than is generally attributed to spiritualistic controls; that he had not only lived in the flesh and died, but in a special sense was "raised from the dead," had overcome death, and ascended into a higher sphere.

As to what is properly to be understood by the resurrection, it is perhaps unnecessary here to inquire; the main point to be considered now is, how far Paul regarded himself as a medium and Christianity as mediumistic in its character. And we first call attention to the fact, that Paul's epistles are full of declarations like the following, taken from the epistle to the Galatians: "I live, yet not I, but Christ *liveth in me*, and the life I now live in the flesh I live in [see original] the faith of the Son of God, who loved me and gave himself for me." Again: "When it pleased God to reveal his Son in me, immediately I conferred not with flesh and blood, but went into Arabia," etc. And still again: "I certify you, brethren, that the gospel which was preached of me was not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

There certainly can be no doubt as to the meaning of these passages. Their claim of mediumship and spirit-control, and that, too, of the highest order, is distinct and positive. But Paul does not stop here. He goes further, and attributes all his success as a preacher and teacher not so much to his labors and ability as to the fact of his mediumship. To the Corinthians he writes: "For Christ sent me not to baptize, but to preach the gospel. . . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." In his epistle to the Romans, he gives a fuller expression to the same idea, and in still stronger language: "For I will not dare to speak of any of those things which Christ hath not wrought by me, to

make the Gentiles obedient by word and deed: through mighty signs and wonders, by the power of the spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ."

And, finally, he not only claims for himself a mediumistic character, but he makes the same claim for all Christian believers. In his epistles to the churches, he is constantly writing to them about "Christ dwelling in their hearts by faith;" of "Christ being in them the hope of glory;" "of being filled with the spirit;" being "temples of the living God," etc., etc. In his epistle to the Ephesians he expresses himself on this point in the strongest language. He prays, "That the God of our Lord Jesus Christ, the Father of Glory, may give unto you [the Ephesians] the spirit of wisdom and revelation in the knowledge of him; that ye may know what is the hope of his calling, ... and what is the exceeding greatness of his power to us who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead." Here certainly he makes as strong a claim for all believers, as being with him the mediums of Christ, as he makes for himself.

Paul's position in this respect is undoubtedly in accordance with that of Peter and the other apostles, as any one can see who will carefully study the New Testament on this point; only in Paul's epistles the subject is more fully and maturely developed.

Thus, according to the teaching of its original founders, Christianity in its basic character is not a system of religious belief or doctrine, nor a system of morals or ethics, neither is it an ecclesiasticism or mode of worship, but it is a powerful spiritual control, an indwelling life. And those who would read its history aright, or successfully forecast its future, should be able to do full justice to its claims in this respect. G. A. C.

AMERICAN SOCIALIST.

THURSDAY, DECEMBER 18, 1879.

THE last number of the AMERICAN SOCIALIST will be printed on the 25th inst. Those who have overpaid their subscription will please inform us at once what we shall do with their balance. We will refund the money as they may direct, or send them any of the publications announced on the last page of the paper, at a discount of twenty-five per cent. from the retail prices.

WE are receiving from our subscribers many expressions of regret that the AMERICAN SOCIALIST is to cease its issues with the present volume, and make room for some of them in our correspondence column.

SOME of the friends of the SOCIALIST seem anxious that we should reconsider our decision to suspend its publication, and even express a willingness to shoulder a larger part of the necessary burden than they have heretofore done. This we especially appreciate; but it is now too late to reconsider the matter, besides it may be doubtful whether any considerable number of persons could be induced to follow their example.

THE statement in a recent editorial, that the Oneida Community has sunk \$100,000 in non-paying publications, will be better understood by some of our readers if we mention that with the exception of the AMERICAN SOCIALIST its papers have always been sent free to all who asked for them. We might add, that we do not regret our past course in this respect; it has brought rewards quite as valuable as money; and we may hereafter see good reasons for resuming this non-paying business. But for the present—a "breathing-spell."

THE announcement that the AMERICAN SOCIALIST will not be published after the present year appears to have given some of our friends a little shock of surprise. We assure them that this was unintentional. We supposed, indeed, that our readers had had ample notice in advance. We clearly set before them, near the beginning of the present volume, our purpose respecting the future of our paper, and indicated three methods by which it might be well-sustained without heavily burdening any one, viz.:

"1. The more successful and prosperous of the Communities of this country might agree to share among themselves the expenses of its publication not covered by its receipts;

"2. The Communistic plan of subscription, described

in our first column, might be entered into in such a way as to create a suitable fund;

"3. Socialists who are possessed of considerable means might in the interests of Socialism make large donations for the benefit of the paper."

We added:

"Still other and better ways may be devised. We are not particular as to methods, so that the work is done wisely and well."

Perhaps our purpose was not fully understood by all; but we said distinctly: "It will be for the readers of the AMERICAN SOCIALIST to say whether the AMERICAN SOCIALIST shall be continued after Jan. 1st, 1880. If they rally to its support, as we hope they will, it will go on stronger than ever; otherwise it will cease its issues with the present volume."

We find no fault because none of our methods for the continuation of the paper was taken up in the earnest way we desired. We shall always consider that the four years devoted to the publication of the AMERICAN SOCIALIST have been well spent.

STEPS OF HUMAN PROGRESS.

In a work on ancient society we are reading the progress of the human race is divided into seven periods, nearly all of which are marked by some discovery directly bearing on the question of subsistence. These periods are indicated as follows:

I. Lower status of savagery.

This period covers the infancy of the human race, about which little or nothing is known, though it is believed that man must have then subsisted upon fruits, roots and nuts, on a limited space in a tropical country.

II. Middle status of savagery.

This period dates from the acquisition of a fish diet and a knowledge of the use of fire, etc. These would enable man to spread much farther from his original habitat over the earth's surface.

III. Upper status of savagery.

This period dates from the invention of bows and arrows, which gave a more complete supremacy over land animals.

IV. Lower status of barbarism.

This period dates from the invention of pottery.

V. Middle status of barbarism.

This period dates from the domestication of animals.

VI. Upper status of barbarism.

This period dates from the manufacture of iron, and ends with

VII. Status of civilization, which is marked by the invention of a phonetic alphabet.

This classification, founded mainly on facilities of food-supply, is a very rational and convenient method, because improvement in every department of human interests depends chiefly on the amount of leisure that man can enjoy after attending to the primary necessity of food-supply. But while we recognize the successive steps by which mankind has attained to the glory of modern civilization, we should also consider that since reaching this seventh period he has been advancing in the same direction with a rapidity that has increased in a geometrical ratio; and doubtless it would be possible to measure and enumerate the steps that have since been taken.

Among the most important of these we count the art of food-preserving. Certainly the present facility of furnishing food of excellent quality and in unlimited abundance and variety, is a very direct advance toward the removal of the curse that has so long rested upon man—"In the sweat of thy face shalt thou eat bread." The art of preserving the food-products of the earth, in connection with modern facilities of transportation, amounts to the establishment of a sort of communism between the fruitful and the waste places of the earth. It also amounts to the establishment of communism between the different years and the different seasons of the year. It is a miniature application of the sublime Christian principle of laying up eternal treasures. We lay up our treasures of food in tin cans and glass bottles, where at least neither moth nor rust nor dust doth corrupt, notwithstanding the danger of tempting thieves to break through and steal. Nature has a knack of throwing her good things at us in great chunks, and she leaves the responsibility of dividing and packing them away to us. When she rains porridge or succotash she does not feel under any obligations to furnish dishes to catch it in. Think of the enormous amount of food there is on an acre of sweet corn. In its green and succulent state it is a most perishable commodity. What a wonderful blessing it is to food-requiring man to be able to secure

it in its prime and in such a manner that it may be transported to any place on the several continents, and be used by people who but for the preserving art never would have partaken of this article of food. If civilization consists in victories over time and space, then certainly this art is one of the most marked features of the progressive development of human conditions.

There are many delicious fruits that grow only in limited areas of country, such as the plum, peach, and cherry. Moreover, they are very perishable; they must be taken just in the nick of time to be made useful to man. Still, at the time of their ripening they can sometimes be had in enormous quantities. What a blessing it is to be able by means of the art of preserving to secure for man at all times and places such a glorious harvest.

Nor is the art of preserving confined to the business of canning and bottling. The refrigerator cars and vessels, the very latest of our improved facilities for feeding whole nations, belong to the same great "steps of progress" of which we are speaking. It is by these agencies that the vast flocks and herds covering the prairies and plains of the mighty West are feeding the millions of earth's inhabitants now crowding the East.

But what is the interior, moral and spiritual significance of this wonderful increase in the quantity and quality of the means of human subsistence?

Is it not clear that Providence is beckoning us on to a still higher stage of refinement than civilization has yet reached—a stage in which human nature will be benefited instead of cursed by having more freedom from the cares of mere body-tending—a stage in which we can literally carry out the exhortation, "Take no thought saying, What shall we eat? or, What shall we drink?" What is it prevents our entering at once into this oncoming millennial condition of things? Certainly it is not the niggardliness of nature or art. All the physical conditions for realizing a perfect millennium are crowding upon us in superabundant profusion. Not only are all manner of good things given to us, but we have the railroads, steamships and other facilities for distributing them. Nevertheless hard-times and want and even starvation are still found in the world. All this, alas! is too easily accounted for. We have inherited the separating war spirit that has come down to us from a barbaric age. The partitions of jealousy and distrust that formerly existed universally between families and tribes are now manifested between property owners, and it is these invisible, but most real and effectual barriers, that stand in the way of an equitable distribution of the good things that heaven intended all should enjoy. We would not have these partitions broken down at once and with a crash; it is to be hoped that the periods appropriate to such awful cataclysms are past; but it does seem as clear as noonday, that the great question of the hour is, How can we all recognize our vital relations as members of one great family, and receive with safety and universal gratitude the myriad blessings that heaven and nature are heaping upon us?

CORRESPONDENCE.

Salem, Oregon, Nov. 15, 1879.

—The AMERICAN SOCIALIST is the best paper by all odds that it has been my lot to read. Do not think of discontinuing its publication. Never, no, never! It reaches the "home of the soul," which is the beginning and ending of Socialism. J. H. K.

Naugatuck, Conn., Dec. 8, 1879.

—I will send \$20.00 in two installments, between now and the 1st of April, 1880, in support of our paper another year. Yours fraternally, THOS. S. ERWIN.

New York, Dec. 8, 1879.

—I regret very much that you propose to discontinue your weekly paper. It is really one of the best edited papers that I receive—always full of items of news and suggestions of value. Perhaps you may get so many similar expressions of opinion that you will conclude to keep it going. Why could you not make it half as large, print it on little cheaper paper, and still continue to publish it, if not every week, at least, once a month? Yours truly, M. L. H.

Vineland, New Jersey, Dec. 8, 1879.

—Your 49th No., Dec. 4th, is received and carefully perused; especially was your notice of a suspension in the "Farewell for the Present" particularly noted. Many readers of the SOCIALIST will feel disappointed and sorry, and prompt-paying subscribers may wonder! But when it is remembered that as a rule for forty years you have published a free paper, and that the SOCIALIST

has its limit of friends, it will not be surprising that business sagacity should dictate a change by inviting others "to turn the grindstone" awhile. And then, this change may relieve your writers so that the world at large can, if you consent, hear more from you through other and more popular mediums. I send you two dollars as a small recompense for the many free papers published. I believe the friends of truth and Socialism would do themselves a favor by encouraging the resumption of your publications, founded as they are on existing facts and experience.

Very truly yours, M. L. WORDEN.

Coxsackie, N. Y., Dec. 7, 1879.

—I have sympathized with you in most of your changes for the last twenty years, but your last-proposed change, to discontinue your weekly paper, makes me feel sad. I have not been a rich contributor, but have been a hearty sympathizer with you in your noble work.

I have one proposition to make in reference to your paper, that is in case you keep a press, namely, to publish a monthly the size of the SOCIALIST; double it once more, making an eight-leaf paper, two columns on each page; thereby keeping the ground you have gained in journalism; let it be an exponent of the Oneida Community; keep up your exchanges; take the cream off the news, let the perishable news go; and with your new departure you can reach a class of people that have always ignored any information on Communism. I think you have subdued yourselves, conquered your enemies, and paved the road to the kingdom of peace. Put the price of such a paper at \$1.00 per year, I would take two copies—one to keep and one to canvass with and distribute gratuitously. If all that are able would do so I think it would soon double its circulation, and at the same time give you double the amount of pay for the same amount of printed matter. JOHN MASTERS.

COMMUNITY ITEMS.

ONEIDA.

—One of our youngest babies, a little fellow of eight months, has two great grandmothers, one great-grandfather and one great-great-grandmother still living.

—A postal-card was received the other day addressed to "F. W. Evans, Oneida Community, Oneida, N. Y." Wonder if the Shakers ever receive letters addressed to "John H. Noyes, Shaker Community, Mount Lebanon, N. Y."

—When Mrs. Brown saw the children who were out sliding yesterday morning dragging themselves and their sleds up the hill, by means of a rope which had been stretched through the air from top to bottom, she exclaimed, "Well, I never! What be we a coming to!"

—Mr. J. H. Hatch, one of the farm-managers, became so skillful in treating the horses when they had the anthrax awhile ago that he now has quite a reputation as an empirical veterinary surgeon. The neighbors send for him when their horses are ailing, and his advice is frequently sought by people who live in the adjoining villages.

—We were talking about the closing of the SOCIALIST the other evening in meeting, and some one reverted to the old days at Putney when the editor first undertook to do his own publishing. His experience in overcoming the obstacles which presented themselves was very laughable. Almost everybody nowadays has some idea of type setting; but at that time the art was but little known. We have found in an old number of the CIRCULAR a description of that early experiment, from which we make the following extract:

"Having learned something about the use of the composing-stick and the rule, Mr. Noyes began to pick up type and construct words. At first, the women would find the letters he required and hand them to him. How long a period was occupied in setting the first stickful need not be stated. He could not be hurried. So he plodded, studied, experimented; worked awhile, then reflected awhile, but all the time with his face to the foe—purposing not to conquer or die, but to conquer at all events. Finally, his stick was full. Patience and perseverance had triumphed, and he felt himself master of the situation. But how to take a proof of his stickful of type was now the question that puzzled him. A string was found, and the types were tied fast and firm in the stick; the stick was laid on the bed of the press, and the miniature form thus prepared was duly inked. A piece of paper was carefully laid upon the type, the press-bed run under the platen, and the arm of the press pulled round to make the impression; but it came so easily the operator concluded that no impression had been made on the stickful of type. Eager, however, to see the proof of his exploit in learning the typo's art without an instructor, the bed of the press was run out: but what a sight to behold! A com-

plete smash-up. Type, stick and all, looked as though they had been run into by a locomotive. Had the type been taken out of the iron inclosure and placed on the bed of the press, all would have been right. Well, he got a proof, sure enough! not of the paragraph he had set up, but of his ignorance in working the press. Did he lose heart? Not at all. He was in for a victory, regardless of its cost. The wreck was removed from the press and the battle renewed, with the full assurance that the performance would not be repeated."

WOMANLY BEAUTY.

A SHORT LECTURE BY "JUDITH," DELIVERED IN THE O. C. HALL FEB. 24, 1879.

What I have to say this evening is all about *women*, but I trust it will not be less interesting to the *men* on that account.

I was reading lately the story of *Esther*, and I took such a charming impression of her character that it comes often to my mind, and I measure myself and other women by it. She represented, I think, the true Jewish type of female loveliness. I see the same kind of beauty in three other women of the Bible at least—Sarah and Ruth and the Virgin Mary. Ruth was not a Jewess. She was a Moabitess; but Moab was the son, you remember, and grandson too, of Lot, and Lot's father was not only brother of Abraham but half-brother of Sarah; so there was true blood-kinship between Ruth and the people of her adoption.

The beauty of Esther's character, as it impressed me, was the pure feminine quality of her life, expressed in the reverence, the receptivity, the obedience which she showed to the men which figure in the story. She was beautiful in person; but it was this ineffable grace of femininity which "gave her favor in the sight of all them that looked upon her." It was this which made her dutiful to Mordecai. It was this which made her pleasing to Hegai, the king's chamberlain and keeper of the women. It was this which made the king love her more than all the virgins. Vashti was beautiful to *look upon*—superbly beautiful. The proud Persian monarch, when he had showed his princes and nobles all the riches of his glorious kingdom, and the honor of his excellent majesty, would have crowned the whole by showing them the beauty of his queen, but she refused to appear at his request. She was *self-willed*; she was *coarse*. It was very coarse in her to dishonor her lord in the sight of all his princely guests. Her beauty must have been coarse compared with Esther's. It must have been the beauty of pink and white, and not the beauty of expression. She dazzled the eyes; but Esther conquered the heart. Esther was brought up by Mordecai. She lost her father and mother in childhood, and Mordecai, who was her cousin, took her for his own daughter. Her docility to him was wonderful. She did not presume on her age after she became a woman to throw off his authority, and neither on her royal dignity after she became a queen. After *that* even, it is said, she "did the commandment of Mordecai as when she was brought up with him." You all remember how she laid down her life to obey him when she went into the presence of the king unbidden. She had not been called to go in unto the king for thirty days, and appears to have had reason to fear his royal caprice. But he could not resist the charm of her modesty as she stood there in the inner court waiting for him to hold out his golden sceptre. He held out his sceptre and promised to grant her petition, before she spoke, even to the half of his kingdom.

But it was one little incident in the first part of Esther's story which flashed into my mind the sweetness and beauty of her character. You know that she was one of many fair young virgins who were gathered from all the provinces of the empire to Shushan the palace, and put into the custody of Hegai, the king's chamberlain and keeper of the women, to be purified with sweet odors, and in other ways prepared to go in to the king and compete for his preference in the election of a queen. But it is said that Esther pleased Hegai particularly, so that he gave her and her maids the best place in the house of the women. Why did she please the chamberlain more than the other maidens? Watch, and I think you will see. We are told that when every maiden's turn came to go in unto the king, *whatsoever she desired* was given her to go with her out of the women's house into the king's house. What did they desire, do you suppose? Doubtless this and that article of dress, this and that ornament; whatever each, according to her taste, thought pretty and becoming, and likely to attract the admiration of the king. But of Esther it is said, when she came to go in unto the king, "*she required nothing but what Hegai, the king's chamberlain, the keeper of the women, appointed.*"

"*She required nothing but what Hegai appointed.*" It was in this little mention that I saw her beauty like a lightning-flash. She would take Hegai's judgment—his advice about her dress, her hair, her ornaments, her bridal attire. What better test could we have of her feminine sweetness, of her docility, her subjection to her superiors? It was this gentle deference to his opinion, you may be sure, which made Esther so pleasing to the chamberlain from the first.

I mentioned Sarah and Ruth and Mary the mother of Christ, as other examples of the same type of character. Let me read to you Peter's idea of Sarah (1 Peter 3: 1—6): "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." He was thinking of Sarah, you will see, in this whole passage.

Ruth does not appear in the character of a wife or daughter, but in a relation which is indeed more difficult for a young woman to grace than either of these—that of a *daughter-in-law*. A good daughter-in-law, we are sure, must have all the virtues to make a good daughter-born and a good wife. But Ruth's story is a story from beginning to end of a good daughter-in-law. How she came to Naomi, and would go with her to the land of Judea, and what a comfort she was to her mother-in-law in her widowhood and desolation! She set right to work to make a happy home for her—went out to the barley-field in the morning, and came home at night with the grain she had gleaned. How she confided to Naomi her romance in the field, her tender encounter with Boaz there: and when Naomi made a plot to force Boaz to a declaration, how she consented to play her part, though it was a delicate thing to do, and no doubt against her maidenly feelings. When her mother-in-law directed her to curl down at the feet of Boaz on the barn-floor, it would have been natural for her to say, "O, no, I dare not; I should be ashamed to do that." But she said to Naomi, in the same spirit which Esther had toward Mordecai, "All that thou sayest unto me I will do;" and she received the reward of obedience. And her baby, her first baby—she seemed to have that for Naomi. It is said that Naomi took the child and laid it in her bosom, and became nurse unto it, and the women, her neighbors, called it her son, and said, "It shall be unto thee a restorer of thy life, and a nourisher of thy old age, for thy daughter-in-law *which loveth thee, and is better to thee than seven sons*, hath borne him. A daughter-in-law better than seven sons! Think of that."

The Virgin Mary exhibited the same beautiful, feminine spirit in the answer she made to the angel: "Behold the handmaid of the Lord; be it unto me according to thy word." I will not try to exalt the impression you must all have of Mary's ingrained modesty and reverence. She is the very glass and mould of the grace I am praising.

I might here enlarge and show that these women, with all their gentleness and femininity, were the farthest in the world from being mere puppets or playthings. They were all *heroines*. Their moral courage and sublime action have been memorized in the pages of the best book in the world—the *world's* book—the only book which is read wherever there is a written language; and these women have been the theme of poet and painter, musician and sculptor, more than any other four women that ever adorned humanity. But I leave their characters now to the private study of the girls of the Community, particularly those who have an ambition to become beautiful.

Prince Leopold delivered an address at the opening of the Firth College, Sheffield, England, favoring the co-education of the sexes. He said: "I trust there will be many a Sheffield child who will take advantage of the benefits here alluded to, who, born in a poor and humble home, will attend your excellent primary schools, will gain one of your primary scholarships, will follow the course of your Firth College, and will proceed thence to take his or her degree with honors at one of the Universities to which Firth College will be affiliated. I say designedly 'his or her degree,' for your

new college offers its teaching and its certificates to young men and young women alike. The University of London does the same thing, and Oxford and Cambridge have taken important steps in the same direction, and I am told the new Victoria University will not be behindhand in recognizing the claim of women's minds to respect and cultivation. It is greatly to be hoped that the young men and women of Sheffield will not neglect all these opportunities, and they will learn to estimate the examinations they will be invited to pass at their true value—that is, as a means of guiding and stimulating their studies, and of showing to others how far they are competent to fill this or that position in life."

RECEIVED.

FROM GENERATION TO REGENERATION, OR THE PLAIN GUIDE TO NATURALISM. By Lois Waisbrooker, Author of "Alice Vale," "Helen Harlow's Vow," "Nothing Like It;" etc. "The last enemy that shall be destroyed is death."—1 Corinthians, xv. 26. Los Angeles, Cal. 1879.

ONE THING AND ANOTHER.

Congress seems to have a working fit.

Revivalists, Socialists, Democrats and Greenbackers, here's our pipe of peace!

The Prussian Government is going on with its work of buying up the railways.

When you are gettin ideas git a plenty, but don't bawl them in unwelcome ears.

If the indefatigable should undertake to scale the insuperable what would the result be?

The Utes are making conditional surrender of the Indians suspected of participating in the late massacre of the whites.

The Committee of the caucus of Republican Senators have decided by a vote of 7 to 1 to recommend that no action be taken on the currency this session.

The Marquis of Lorne and his Lady, the Princess Louise, will set up a little Court, when she comes home from the old country with a brilliant suite next January.

Ex-Secretary McCrary will now perambulate as United States Judge of the Eighth Circuit out West there, and Alexander Ramsay, of Minnesota, will succeed him as Secretary of War.

Now is your time to have faith when your pains are on. Don't wait till your boil is easy, till the descending colon works finely, and till your nerves have stopped twanging to some miserable rigadon.

Senator Edmunds, of Vermont, one of the most astute men in the Senate, is spoken of as the successor of Justice Ward Hunt of the Supreme Court. The popular feeling is that he ought to stay where he is.

Gambetta is reported to have said that the best advisers he ever had—not alone as to the conduct of his private life, but in politics—were good women whose minds were emancipated from priestly tyranny.

The New York *Tribune* has been obliged to publish a Sunday edition. Its first Sabbath issue was a very readable number, and its succeeding ones will no doubt make a very tolerable substitute for books on Sunday.

Oliver Johnson's "Reminiscences of Abolition" has had the effect of setting the Methodists to work furbishing the anti-slavery record of their church. The controversy has got out of the printing-office into the pulpit.

Judge Virgin of Maine has decided that the Secretary of State is not obliged to exhibit the election returns to any Democrat or Republican who wants to paw them over to see if the proper State officers are counting the votes honestly.

John Brown Smith, M. D., of Belchertown, Mass., thought he would go to jail before he would pay his poll-tax of \$2. The town thought it would rather keep him in jail than excuse him from that little duty, so it has boarded him in Northampton jail \$70 worth.

The woman who makes poor butter will have to look to her ways or else the manufacturers of oleomargarine will drive her stuff out of the market. A first-rate candle is better eating than butter scented with tobacco smoke, and with the steams of the kitchen and vegetable cellar.

The people of Colorado think they must be relieved of the presence of the Utes. Their best plea is that the Indian Reservation will soon be overrun with miners and prospectors—that tract of land being only thirty miles from Leadville, a mining town that will number 75,000 inhabitants before the next year is gone.

More than 41 per cent. of our American cheese is exported, while only less than four per cent. of our butter goes abroad. This indicates that American butter is not so well nor so cheaply made as American cheese. There is no doubt but a great deal of American butter is strong enough to go all over the world alone.

Mr. Bayard's resolution, depriving the greenbacks of their legal-tender quality, will come before the Senate Finance Committee, of which the eminent Senator is a member. His

resolution meets the approval of New York banks, and business men who have joined in large numbers to petition Congress for its adoption.

Here is a symptom to give you hope. Trade in all departments continues active, and there is no slackening in manufactures. The earnings of the railways are still very large, the receipts for November (estimating the business of such lines as do not report their traffic by those that do) being fully 25 per cent. in excess of the corresponding time in 1878.

Major Thompson, the Superintendent of Education in South Carolina, takes pride in two Charleston schools for colored children, embracing 3,568 scholars and having 39 teachers, the principal one being a prominent graduate of the South Carolina Military Academy, and all the other teachers native whites, mostly Normal School graduates. Under the carpet-bag régime these schools never had more than 900 pupils.

General Grant has been around the world and brought home this idea: "There is in many countries abroad practically all the freedom to the citizens that we enjoy here, but the resources of those countries have either been exhausted partly or developed to their utmost capacity. With us we have resources that are in their infancy, and with a united people we must be happy, and we must grow in importance in our own estimation and in the estimation of the outside world."

The New York Training-School for Nurses, established in 1873, has graduated ninety nurses in all. More than sixty of them are in active service. The pupils on entering are required to pass a preliminary examination in reading, writing, simple arithmetic and English diction. They pass a second examination on the practical and theoretical duties of a nurse at the close of the first year, and a third examination at the close of the second year by the Examining Board, composed of distinguished physicians and surgeons.

The Canal Company, which has a concession from Colombia to cut a passage through the Isthmus of Darien, is pretty well weighted down. Besides agreeing to do a great deal of gratuitous service for the civil and military departments of Colombia, it also will have to pay to that Government semi-annually 5 per cent. of the gross receipts of the Company for the first twenty-five years, 6 per cent. for the second twenty-five, 7 per cent. for the third twenty-five, and for the remaining twenty-five years 8 per cent., at the end of which time the canal reverts to the Colombian Government.

John B. Gough is home again from Europe and lecturing on temperance. "In England," says he, "there are two pledges—the total abstinence pledge and the moderation pledge. In this country there is also a moderation society. Now we have no quarrel with the moderate drinkers, and will not say one word against them. But there are some men who can drink moderately and others who cannot do so. It is like the negro who needed shoes and saw an expensive pair in a shop that he liked very much. He made a compromise with his conscience, and instead of stealing the better shoes took a cheaper pair from a shelf."

Among the celebrated deaths abroad is that of William John Scott-Bentinck, the fifth Duke of Portland, a kind-hearted gentleman and recluse. He had a keen taste for architecture, and is believed to have spent \$5,000,000 in its gratification at Welbeck, his country-seat, alone. "At Welbeck many fine apartments were constructed underground, and lighted by ingenious devices. Among these was a magnificent subterranean library. The lodges and boxes for the servants on the estates, all of stone and as handsome as substantial, had their kitchens and offices beneath the earth. In every direction the grounds were honey-combed by tunnels, lofty and spacious, lighted by gas (from four huge gasometers hidden in huge mounds covered with rhododendrons), with here and there shafts which let in the sunlight. These tunnels were lined with stone, and are perfect as to drains and ventilation."

When the Belgium bishops undertook to nullify the new school law of that country by threatening the parents and teachers with ecclesiastical penalties, the Ministry appealed to the Pope to restrain the bishops. M. Frère-Orban, the Foreign Minister, has published the correspondence, which shows that Leo XIII. and Cardinal Nina, the Papal Secretary of State, deplored the action of the bishops, and saw no valid objection to the school law, but desired this expression of their opinion to be kept secret, and denied that the Pope could do anything in the matter beyond giving good advice. The bishops disregarded his advice, and the Catholic papers have maintained that he approved this course; so the Minister had to retaliate by publishing the correspondence. The Belgian clergy are not making very sensible headway in the matter of breaking up schools.

Mr. Bicknell, of Indiana, is chairman of the Committee to which the question of regulating the mode of counting the Presidential vote in Congress was referred. His plan makes the two Houses concurring supreme in the whole matter. If there is a dispute over the returns in any State it is to be referred to the supreme judicial tribunal of the State. The decision of this tribunal may, however, be overruled by both Houses concurring, and if the court has not decided at all,

the returns cannot be counted if either House objects. "Every State," says Mr. Bicknell in his report, "has the highest interest and a right to demand that the electoral votes of every other State shall be lawful votes; and the result cannot be fully secured unless the right of ultimate determination be retained in both Houses of Congress." All of which comes from a Democrat, and has all the National Sovereignty in it that any Stalwart could desire.

One of the many outlines of the reform programme to be adopted in Russia has these elements: Universal suffrage; a Legislature to be created, consisting of two Houses: the Lower House elected by the peasants, and the Upper House composed of nobles nominated by the Emperor. Asiatic Russia not to participate in the representative system, but to form a Viceroyalty under the rule of the Grand Duke Michael, now Governor of the Caucasus. The press to have a more independent position, although its entire freedom will not be granted. The independence of the judges, who are not to be removable by Government. Provincial Diets to be charged with the duty of administering the affairs of the Provinces. The system of taxation to be reorganized, the poll-tax repealed, and the universal obligation to pay taxes to be realized. Ministers to be responsible to Parliament. The autonomy of the Communes to be confirmed.—*Tribune*.

Honesty in South American countries seems to be largely a matter of climate. The condition, in this regard, of the Republics now at war, is cleverly described by the Berlin *Kreuz Zeitung*, which says: "Chili is poor, has few debts, and pays them. Peru, in spite of her proverbial richness, is equally poor, and has an enormous amount of debt, which she promises to pay, but never does pay. Bolivia is also poor, is heavily in debt, promises nothing, and pays nothing." The white population of the three countries was originally drawn from the same element of Spanish soldiers, colonists and adventurers, but the influence of a temperate climate has developed in Chili an honest, energetic, industrious, self-governing race, while the people of the lands lying near the Equator are indolent, careless of pecuniary obligations, and prone to revolution. When the superior quality of her population is taken into account, it is no wonder that Chili is getting the better of her two big neighbors in the war she is waging against them. Military skill and valor, as well as public honesty, belong peculiarly to people of temperate zones.—*Ibid*.

The consolidation of railways appears to be carried on by the force of natural competition among the roads themselves. The merchants and traders are the ones most sensibly affected by these great common carriers, and they naturally seek to protect themselves. The National Board of Trade met in Washington lately and, "Resolved, That in the opinion of this Board it is desirable to secure national legislation upon interstate commerce by railroad, and that said legislation should embody the following provisions:

"First—To raise a special commission or tribunal to secure uniformity and publicity in railway contracts and transactions.

"Second—To enforce provisions securing uniformity of and classifications under like circumstances and relative equality where circumstances differ.

"Third—Publicity of rates and prohibition of sudden and arbitrary changes.

"Fourth—Prevention of extortionate charges and of personal or local favorites."

The Committee appointed by the National Board of Health to make a sanitary survey of Memphis report a state of things there sufficient to account for all the yellow fever in the past, and sufficient to make it morally certain of its recurrence in the future. "The measures proposed by the Committee, of whom Dr. Billings, Col. Waring and Dr. Folsom are the best known members, embrace the absolute destruction by fire of 'a large number' of buildings, not only cabins and foul shanties, but 'some large buildings in the heart of the city;' the ventilation in detail and freezing out of every house, occupied or unoccupied; the destruction of infected or suspicious bedding and junk; a sewerage system estimated to cost only \$225,000; making a park of the sides of the Bayou Gayoso, now a perfect sink of uncleanness; a better water-supply; solid paving of the streets; stringent building licenses and inspection, and the common sanitary policing of every well-regulated city. The Committee say there is no reason why Memphis should not soon become one of the healthiest cities in the Mississippi Valley, and certainly the cost of the improvements indicated bears no proportion to the advantages to be derived from them, and ought not to be beyond the resources of the district itself."

Some Republican Congressman has been writing to the President to know whether he really meant all he said about currency in his message—probably took it for a kind of perfunctory talk put in because it would sound well in a State paper. This is what he got: "MY DEAR —: You want money to be plenty, the rate of interest to be low; at the same time you want the money to be good. You can only have this state of things when there is confidence in the stability of the currency. Capital will not go where it is uncertain in what currency debts will be paid next month or next year. If the legal tender for debts depends on the un-

certain action of Congress there will be a want of confidence. The only constitutional legal tender is gold and silver. Depart from that and confidence is gone. All the world now believes that investments in America are likely to be profitable. A sound financial policy will bring us money from all the commercial nations of the earth. In good times prepare for hard times; in good times pay debts. The legal-tender notes are debts. Let them be paid by the coin in the Treasury and the coin that is coming in from abroad, and it will not contract the circulation. Let our ship be headed in the right direction. It is a sound policy which has brought good times; the same policy will continue good times. Sincerely,

R. B. HAYES.

They endeavored in Maryland, recently, to put in force one of the laws respecting the observance of the Sabbath, that had been on the statute-books of the colony and State for 160 years. The one taken was that which prohibited all work on Sunday, unless it was a work of charity or necessity, and, in attempting to enforce it, the engineer of a train of cars that was conveying people to a camp-meeting was arrested. The engineer was compelled to pay a slight fine, and there the matter might have stopped, if the railroad companies of the State had not considered the case an admirable one to test the strength of the law, and determine the exact ground upon which they stood. An appeal was therefore taken, and a decision has now been rendered to the effect that the law cannot apply to the running of railroad trains, as these were unthought of at the time it was enacted. We question very much the soundness of this ruling, for work is work, whether applied in a known or unknown direction; but the point to which we wish to call attention is, the utter uselessness of keeping laws of this kind upon our statute-books, for, when they are brought up for enforcement, some means is almost always found of getting around them. The religious sentiment that cherishes them must be of a peculiar kind, for they reduce to the level of a farce a subject which is, at least, deserving of serious consideration. Our aim in such matters should be to have our laws conform to the sentiments and habits of the existing generation.—*Boston Herald*.

Here are some serious experiments that have all the force of humor: "The Berlin *Gegenwart*, of November 15, contains a report of some interesting experiments made by Duntzmaier to test the accuracy of Jäger's theory that the soul of every man and animal is to be sought for in the characteristic odor exhaled in each case. Duntzmaier, who unites in his own person the physiologist and metaphysician, was, until these experiments convinced him of his error, an outspoken opponent of Jäger's views. He is now, however, an enthusiastic convert. Duntzmaier's method was no doubt suggested to him by his familiarity with experimental science. He considered that light and the soul—if the soul is an odor—are both radiated, and that light can be, as it were, collected and fixed by a photographic plate coated with iodide of silver. What body, now, is as sensitive to odors as iodide of silver is to light? Evidently the nerves of smell in a dog. In the center of the laboratory a cage containing twenty hares was placed, and a dog was admitted to the room. He at once made violent efforts to get at the hares, which, of course, in their terror rushed to and fro in the cage. After two hours of this torture the dog was killed, the nerves of smell and the mucous membrane of the nose removed, and rubbed up in a mortar with glycerine and water. The twenty hares had been exhaling their souls for two hours, and the dog, during all his panting and snuffing, inhaling them for the same length of time. The glycerine might be expected, then, to contain a certain quantity of the soul of the hare, the main characteristic of which is, of course, timidity. That this was the fact the following experiments seemed to prove: A few drops of the extract were administered to a cat; she ran away from some mice instead of pouncing upon them. By the subcutaneous injection of only two cubic centimeters a large mastiff was rendered so cowardly that he slunk away from the cat. By a similar experiment, in which, however, a young lion in a menagerie played the part of the hares, Duntzmaier succeeded in isolating the soul-substance of courage, and in transmitting it to other animals. Still more interesting experiments showed clearly that these 'psychotypic' glycerine extracts had a decided effect on the human species. Thus, after swallowing a small dose of psychotypic timidity, Duntzmaier had not the courage to believe in his own great discovery! This effect soon passed off, however. On the other hand, Jäger found a large dose of psychotypic courage of the greatest use while writing his last work on the Jews. Duntzmaier has published his investigations in the first volume of the *Transactions of the German Zoological Society*, where our readers can find also the details of some experiments in which a timid, blushing girl was the original radiating body. He promises further developments in this interesting line of research."—*Nation*.

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